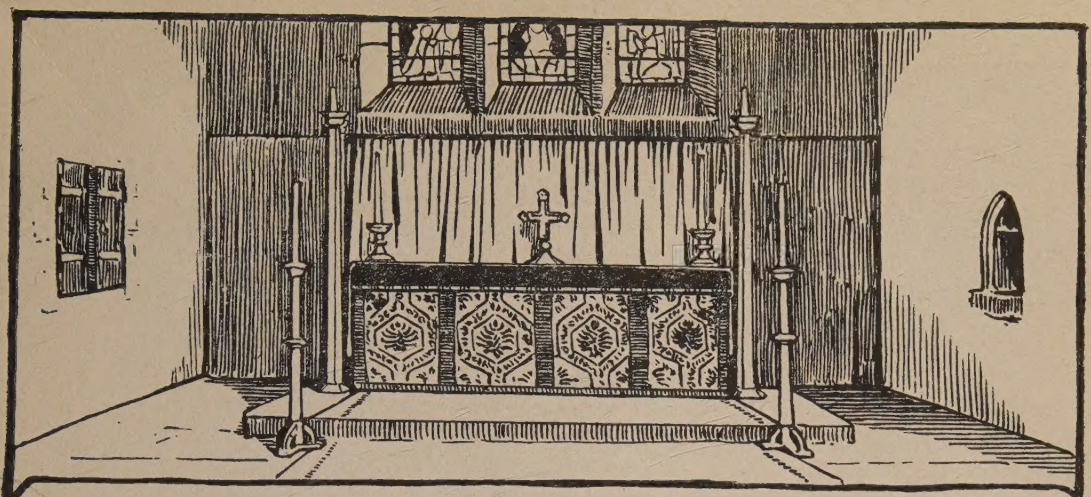

THE ENGLISH CATHOLIC

Quarterly Gazette of the Anglican Society.

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Spring, 1934.

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The Anglican Society.

THE OBJECTS OF THE SOCIETY ARE:

1.—To promote and preserve the Catholic Faith in strict accordance with the principles laid down by the Book of Common Prayer.

2.—To uphold and appreciate the English use, both in rite and ceremonial.

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All who are in sympathy with the objects of the Society are invited to communicate with the General Secretary at the above address. The annual subscription for members is three shillings, which includes the subscription to the "English Catholic" (1/6).

THE ENGLISH CATHOLIC.

The Quarterly Gazette of the Anglican Society.

SPRING, 1934. **Vol. 7, No. 23.**

EDITORIAL.

We consider that the re-wording of the statement of the objects of the Society which was adopted at the General Meeting held at Oxford on January 31st will definitely assist in commending the Anglican Society to Church people. They are :—

1. *To promote and preserve the Catholic Faith in strict accordance with the principles laid down by the Book of Common Prayer.*

2. *To uphold and appreciate the English use both in rite and ceremonial.*

The old statement of objects has long been considered by members of the Society as giving a false impression of the real work and purpose of the Society. Even now, we doubt whether the wording is really satisfactory. "To promote and preserve" seems hardly vigorous, missionary enough—"to uphold and appreciate" seems to assume that the present ritual and ceremonial usage of the Church of England (the English Use) needs only to be appreciated for all to be well. If the Anglican Society is to have any real influence on the Church of England it must be more than a respectable little group of Church folk without any clear object in view. It must be a Society proud of the Anglican Communion because it knows it to be part of the Catholic and Apostolic Church ; a Society whose object it is to call Churchmen to a true belief in their Mother Church ; a Society out to *propagate* the full Catholic Faith of that Church, not by appeals to Rome but by appeals to the Anglican prayer-book and authority, and a society moreover which is out to *propagate* the Catholic interpretation of that book both in rite and ceremonial.

The Anglican Society believes in the English Use because it believes in the Catholicism of the Church of England ; it believes that this is the best tradition of the Church, and most clearly in accord with the principles of the genuine Reformation in England before it was deflected by continental Protestantism. ———

The death of Dr. Bicknell at so early an age is a grave loss to the Church of England. Though not actually a member of the Anglican Society he was always most interested in its work and frequently wrote for the *English Catholic*. His clear exposition of the Catholic Faith was always Anglican in the best sense of that word. It is because of the teaching of such theologians as Dr. Bicknell that the Anglican Society has such a sure foundation for its position in the Church. ———

Several members of the Anglican Society have expressed regret that Canon Staley's death was allowed to pass so quietly. A quiet retiring man himself, he would surely have not had it otherwise ; but his influence amongst ordinary Church folk must have been far greater than we realize. Though no great theologian, his simple books on the Catholic Faith and the Church, which he began writing at Clewer under Canon Carter in the nineties, and some of which have been since republished many times, have made the Catholic position familiar to numberless Church people throughout the country.

We were also disappointed that no reference has been made in his obituary notices to his liturgical works, yet he was a good liturgical scholar. His first book on this subject was the *Ceremonial of the English Church*, which he published in 1899 and which has now reached its fourth edition. He once explained how he came to write this book. His ceremonial practice was, he said, like that of other Anglo-Catholics of the time, until Messrs. Mowbrays asked him to write a companion volume to his *Catholic Religion* with the above title. A study of the subject soon convinced him of the error of eclectic ceremonial and from that time he became a convinced upholder of an English Use. His largest liturgical work has been the editing of the Library of Liturgiology and Ecclesiology and the re-editing of *Hierurgia Anglicana*. In 1911, when he left Inverness Cathedral to become Rector of Ickford, he set about transforming that little village church in accordance with his liturgical principles ; and its charming simplicity and beauty remain as a memorial to one who loved and served his Church, Anglican and Catholic.

In this issue we are printing an article on the Parish Eucharist which we consider of real importance. It might almost be said that the Parish Eucharist is what the Anglican Society fundamentally stands for. We hope to follow up this article with others describing various types of parishes which have the Parish Eucharist as recommended by Mr. Simpson.

The article on Public Baptism by the Editor is printed as a companion. In this the suggestion is made that two practical objects of the Anglican Society might be *Public Baptism* and the *Parish Eucharist*.

GENERAL SECRETARY'S NOTES.

A report of the General Meeting at Oxford appears elsewhere in this issue. The new form of Objects will be seen printed on the inside of our cover. I am quite convinced that the new form is infinitely superior to the old. I know from my experience as General Secretary that the old form put off inquirers quite frequently, and I am thankful that it has disappeared, although we will not abuse it. That would be ungrateful for it served its day quite well even if that day is over.

A new propaganda leaflet which has been prepared by a sub-committee is now in the press, and by the time that this number is published will be ready for distribution. A supply will be sent to all organising secretaries and to any other members who apply to me for copies. A new form of membership, incorporating the necessary changes in the Objects, has also been drawn up and is available for distribution. It has not been found possible to print a new list of members as this unfortunately involves considerable expense.

The Rev. G. H. Harris, of Huntingdon Road, Cambridge, has been appointed Hon. Treasurer of the Society in succession to Mr. Biggs. All subscriptions and donations should be sent to him at the above address. May I take this opportunity of asking those who have not paid their subscriptions for 1933—34 to do so as soon as possible ? Our financial year is reckoned from October to October (in order that the accounts may be presented at the annual General Meeting, which is held in the autumn). The subscription to the Society is 3/-, including the subscription to this Quarterly for a year. All who can do so are asked to send a donation to our Publications Fund over and above this sum of 3/-. I need hardly point out that the larger our income is the larger can be the scope of our work !

Good news comes from Bristol where a meeting was held on February 5th at 19 Elmdale Road, Tyndalls Park, through the kindness of the Rev. Canon R. W. Goodall. There were thirty-three persons present, and the Rev. C. B. Moss spoke on " Non-Roman Catholicism." The Rev. H. N. Atchley proposed and the Rev. C. C. Barber, D.Phil., seconded " That a Branch of the Anglican Society be formed in Bristol." This proposition was carried, *nem. con.*

Another meeting was held on February 24th, when a Bristol branch was formed. The Rev. Canon R. W. Goodall was elected Chairman and M. H. N. Cuthbert Atchley, Esq., was elected Honorary Secretary.

Will all members note the forthcoming change in my own address recorded inside the cover and on a special notice enclosed with each copy of this number ? All communications should be sent to 5 Marlborough Terrace, Dewsbury, Yorks, on and after April 9th.

We record, with great regret, the death of the Rev. Canon H. T. Knight, Vicar of Shortlands and Rural Dean of Bromley. He had only been a member of the Society for three months before his death, but he was full of enthusiasm for our cause and we were looking forward to seeing him take his place among us. His death following so soon after that of Dr. Bicknell, another good friend of the Society, is a grievous blow to the Society. Canon Knight, like Dr. Bicknell, was the author of a number of books including one published by the S.P.C.K., entitled, " The Structure of the 1928 Liturgy."

W. E. Norris.

GENERAL MEETING AT OXFORD.

A Special General Meeting of the Society was held at Oxford on January 31st. This meeting had been preceded some weeks before by a meeting of the General Committee at which it was unanimously decided that the present wording of the Objects of the Society was detrimental to the Society's cause. The Committee felt that if some

alteration in the wording of these Objects could be secured further progress would be made almost immediately. The form of Objects which has now been adopted by the Society was agreed upon by the Committee and it was decided to call a General Meeting at Oxford on January 31st in the Old Library of the University Church.

There were nearly forty persons present at the General Meeting, the President being in the chair. The minutes of the last General Meeting (in October) were read and approved, after the Meeting had been opened with prayer. The Secretary read a number of apologies from members who were unable to be present, almost all of whom expressed themselves as being strongly in favour of the proposed change in the Objects of the Society.

The Meeting then proceeded to the election of a new Honorary Treasurer. On the motion of the Rev. C. B. Moss, which was seconded by the Rev. J. E. Bowles, the Rev. G. H. Harris was unanimously elected to this office.

The adoption of the proposed change in the Objects was then moved by the Rev. Canon Williams, who was the second priest to join the Society in 1925. He was followed by Mr. H. S. Rogers, F.S.A., a prominent lay member of the Society.

The discussion which followed was unexpectedly keen. It showed a most commendable anxiety not to commit the Society to any formula which it might afterwards regret. Some were in favour of substituting the word "promote" for "appreciate" in the second Object. Others desired the incorporation of a word or words suggesting the element of 'study.' The President read a letter from the Secretary of the large American branch, whom he had consulted, stating that their branch was in favour of the proposed change. He pointed out that nothing could be done for many months if the Meeting did not agree to the proposed change. They would still be committed to the present form which they all considered unsatisfactory. Other members urged the danger of delay and spoke in favour of the proposed amendment. Eventually the proposed change was carried by a clear majority, fourteen members voting for it and five against. A number of members abstained from voting, but were convinced that the new form is superior to the old.

Evensong was sung at 5.30 p.m. in the Choir of the University Church, the Rev. F. H. Riches, Vicar of St. Stephen's, Devonport, and the Rev. Canon F. A. Cockin, Vicar of St. Mary's, officiating.

Another meeting, attended by twenty-one members, was held at 8 p.m. in the Old Hall of Hertford College, when Mr. H. S. Rogers, F.S.A., read a most interesting paper on "The Gothic Revival and the Church Revival."

In accordance with the Society's usual custom there was a Solemn Eucharist at 7.45 a.m. on the following day, February 1st, in SS. Philip and James' Church, Woodstock Road. The sacred ministers were the Rev. W. E. Norris, the Rev. R. M. Hay, and the Rev. E. G. Benson. All the servers and choir were members of the Society.

AMERICAN BRANCH—ANNUAL MEETING.

The Annual Meeting of the American Branch of the Anglican Society was held in Trinity Chapel Parish House, New York, on January 11, 1934, at 4.30 p.m. The President called the meeting to order and offered prayer. The minutes of the last annual meeting were read by the Secretary and approved.

The Secretary reported that the Society had now 112 members and that eight bishops were members. The Secretary reported the deaths of two interested members, the Right Rev. Henry B. Restarick, D.D., retired Bishop of Hawaii, and the Rev. Reginald P. Skinner, *Rector of Cimarron, Kansas.* Upon motion of Dean Gates, which was seconded and carried, the Secretary was instructed to write letters to convey the sympathy of the Society to the relatives, copies of these letters to be placed in the minutes.

The Very Rev. Dr. Gates for the Committee on the Lectionary reported that a meeting had been held and certain broad lines upon which to work suggested. Two members of the Society, the President and the Secretary, had been elected to the Liturgical Commission of the General Convention. Dean Gates and the Secretary had been appointed to the sub-committee of the Commission on the Lectionary.

The Rev. Dr. Sutton for the Committee on Literature reported that some lists of books on ceremonial had been sent in, and

that the Committee desired especially titles of good books setting forth the distinctively Anglican position. It was suggested that a travelling library be provided. The Executive Committee was empowered to purchase suitable books.

The Secretary (in the absence of the Rev. Dr. Gummey) reported that a Philadelphia Committee of the Society was about to organize. The Rev. Dr. Crosby said that a meeting was called for the following Thursday. The Secretary reported that he had prepared articles for the Church Press on the Oxford Movement Centenary and in other ways furthered the celebration in a non-partisan way.

The Treasurer then read the following report, which was approved.

Receipts.	$
Balance in hand, Jan. 1, 1933	43.28
Received in dues	48.00
	$91.28

Disbursements.	$
For Subscriptions to *English Catholic* ...	17.67
For printing	4.14
Balance in hand, Jan. 1, 1934	69.47
	$91.28

The President, Dean Gates, Dr. Sutton, Dr. Crosby, the Rev. E. R. Welles spoke briefly on various matters of interest to the Society, propaganda, architecture, etc. The Secretary then read the report of the Executive Committee meeting on June 1, 1933, which was approved. For the Committee, the Secretary reported that the new statement had been prepared and printed and that copies were available and he submitted the by-laws which the Committee had prepared.

The President then took up the by-laws article by article. Article II, Objects, was amended to read as it now does, because the President of the English Society had intimated that the English Society desired the change, if it met the American Society's wishes. Article III, Officers, was amended to include a Vice-President. Articles IV, V, VI, were grouped into the present Article IV and the other Articles were renumbered. The by-laws were then adopted as a whole.

The Rev. E. R. Welles nominated Dean Gates for Vice-President ; he was elected as were also for President, Bishop Oldham ; for Treasurer, Dr. Sutton ; for Secretary, Mr. Hill. The President re-appointed Dr. Gummey and the Rev. F. W. Fitts as members of the Executive Committee.

There were present sixteen members and four visitors, twenty in all. The President then adjourned the meeting.

IN MEMORIAM—E. J. Bicknell.

The news of Dr. Bicknell's death came as a great shock to his friends, and especially to those of us who knew him as our " Vice " at Cuddesdon, and had only seen him occasionally since those happy days. For myself, a curious trick of memory always connects him with the saying of Sext in Chapel, and the phrase " therefore I love thy testimonies " ; but whether it was in the Chapel or the lecture room, enjoying coffee in the common room or reading the lessons in the village church, he was always the same : clear, precise, and with a slightly pedantic manner of speech that we loved to mimic.

Before we began to know him, we thought only of his learning and the famous book on the Articles (to say nothing of " The Vice on Sin," as the wits described another of his admirable treatises), but only a few weeks at the College sufficed to show us something else : a man of very great personal kindness, who for all his unattractive exterior and apparent dryness of manner, took immense pains to get to know his pupils really well, walking with them, playing tennis and taking them for Saturday afternoon drives in his car to interesting villages in the neighbourhood.

His supreme gift was that of clear exposition. He never oppressed his hearers with a sense of immense learning. It was all there, but it was handed out to us in a form suitable for our digestion ; and his lectures on the Old and New Testament were consequently the most admirable examples of fine scholarship, lucidly expressed in terse dictated sentences. It was exactly what was needed for the future priest, coming stuffed with unwieldy bits of theological reading and about to descend upon the half-educated masses of the average parish. How many times a week, one wonders, is his monumental summary of Christian doctrine consulted by hundreds of young priests in England to-day ?

He was making a great quiet contribution to the well-being of the Anglican Com-

munion by his sane Catholicism. The *Via Media* is often despised as a shifty colourless compromise; but no one could despise Dr. Bicknell; he knew his facts too well. The loose-thinking Evangelical and the Rome-bred "spike" were made to look cheap, in the face of his shrewd scholarship and steady faith in the historic Church of England. The tragedy is that so many of us are eager to follow in his footsteps, but we lack his theological foundations and therefore his power. Anglicanism (and most certainly the Anglican Society) is immeasurably impoverished by his early death.

V. L. JOHNSTONE.

RE-UNION NOTES.

I should like to draw the attention of all readers of the *English Catholic* to a very remarkable book by Dr. Visser 't Hooft, General Secretary of the World's Student Christian Federation, published last year by the Student Christian Movement, price 5/-, entitled "Anglo-Catholicism and Orthodoxy, A Protestant View." The author is a Dutch Protestant, but his sympathetic understanding both of the Anglican and of the Orthodox standpoint is most remarkable. He shows how they differ from the Roman Catholic and the Protestant standpoint, and from one another. He points out a fact, which many of us tend to forget, that most Protestants are quite unaware that there is any Catholicism which is fundamentally different from Romanism. The value of the book is increased by the fact that the author is himself a convinced Protestant, and that in one chapter he states the difficulties which Protestants find in the "Non-Roman Catholic" position, and yet he can say "The emergence of a third type of Christianity which is neither Protestant nor Roman Catholic is of far-reaching significance for the whole future of Christianity" (p. 131).

Another publication which may be of considerable importance is the new Quarterly published in French under the direction of the Archbishops' Council for Relations with Foreign Churches. It is to be called "Oecumenica," and the Editor is the Rev. H. A. Moreton, Docteur-és-lettres, Pencombe Vicarage, Herefordshire. There will be Romanist, Orthodox, and Protestant as well as Anglican contributions. The first number is to appear in March, price 1/-.

I understand that the famous monastery of the "Monks of Unity" at Amay has been closed, and the monks dispersed, in consequence of more conversions to Orthodoxy. Their paper, "Eirénikon," has been of great advantage to all students of Eastern Christendom: it was conducted with great fairness, and it will be much missed.

The death of the Metropolitan of the Church of Malabar, South India, just when the schism within that Church was within sight of being healed, is a great misfortune: we must pray that in some way it may be used for the healing of the breach between the party of the Patriarch and that of the "Catholicos." (This church, though it is called Orthodox, is not in communion with the Orthodox Churches, but is what is commonly known as Jacobite).

The activities of the "Council for Promoting Catholic Unity" need watching. This society, whose object is reunion with Rome on the basis of the belief that the Papacy is the "Divinely appointed centre and guide of the Church," though it is never likely to win the Anglican Communion to its point of view, is capable of doing much mischief. It has declared its intention of combating any kind of anti-Papal Catholicism, which is clearly intended for us! For it is clear to us that efforts in that particular direction do not promote unity, but only hinder it by raising suspicions and weakening the faith of our people in the Catholicity of their own Church.

"Nine Days of Prayer for the Re-union of Christendom," from Ascension Day to Whit Sunday, have been arranged by the Church Union, the Anglican and Eastern Churches Association, and the Society of St. Willibrord. Last year they were observed in over 1,200 churches, Old Catholic and Orthodox, as well as Anglican, including the private chapels of both English Archbishops. The Secretary is the Rev. R. H. Foster, St. Barnabas' Clergy House, Pimlico, London, S.W.1, who has specially asked for the co-operation of the Anglican Society.

C. B. Moss.

THE GERMAN EVANGELICAL CHURCH.

The crisis in the Evangelical Church of Germany cannot be understood without some knowledge of the previous history of that body. At the time of the Reformation, the Catholic Church was destroyed in a large part of Germany, and new organizations took its place. At that time Germany, though nominally governed by the Roman Emperor, Charles V, was in fact divided into a large number of almost independent states. Those of the rulers of these states who accepted the Reformation had each his separate " evangelical church " : Lutheran in some cases, " Reformed " in others. The Lutherans believed in the Real Presence in the Eucharist, preserved the old arrangement of the churches with altar, crucifix, and for some generations vestments, and observed the ecclesiastical kalendar. The Reformed churches, which were to be found chiefly in the South and West, had none of these things. There was no organic connexion between the different state churches : and till the French Revolution and the " Enlightenment " brought religious toleration, only the religion of the government was permitted in each state (there were certain exceptions).

In 1818 King Frederick William of Prussia, who had come into poessssion of territories where the evangelical church was " Reformed," commanded the Lutheran and Reformed churches in his kingdom to amalgamate. His command was obeyed, and since then the Evangelical Church of Prussia (by far the largest of the states into which Germany was, until last year, divided) has been neither Lutheran nor Calvinist, but a mixture of both.

Luther held that the supreme authority in the Christian State-Church belonged to the secular prince ; (for him, as for medieval thinkers, there was but one community which was both State and Church). Lutherans have always been opposed to any ecclesiastical interference with public affairs. There is no tradition of opposition to civil control of religious affairs in Lutheran countries, as there is, for instance, in Calvinist Scotland. To the Lutheran mind the institutional side of Christianity is quite subordinate.

When Hitler gained control of Germany, his policy of unification required that both separate states and separate churches should be amalgamated. This was a reform long overdue. The federal constitution of Germany was due to the weakness of the central authority in the mediaeval Empire. There was no National Church in Germany, as there was in other Protestant countries ; the various state churches (Landeskirchen) were allied (since 1922), and that was all. Hitler had the twenty-eight separate churches united, although some were Lutheran, others " Reformed," and the largest, the Prussian Evangelical Church, was an amalgamation. One autocratic head for the whole church, the " Reichsbischof " was to be chosen. Pastor Bodelschwingh was elected Reichsbischof, but his election was not agreeable to the Government ; he had to resign, and Pastor Müller was appointed in his place. Pastor Müller belongs to the party known as the German Christians, who stand for the exclusion from the ministry of the church of all who are of Jewish race (the " Aryan clause "), and some of whom wish to make drastic alterations in the Bible, especially the Old Testament ; but he does not represent their extreme section.

In opposition to Reichsbischof Müller, a strong party has been formed, called the Pastors' Emergency League, the leader of which is Pastor Niemöller. It is impossible here to describe all the ups and downs of the contest. At one time it appeared that the Reichsbischof would have to give in to the demands of the opposition ; but then the Government intervened, and some of the leaders of the opposition were deprived of their benefices. Hitler himself, being a Roman Catholic, is unwilling to interfere ; but General Goering, one of his leading men, has no such scruples. The latest news is that the Reichsbischof has merged the Prussian Church in the National Church completely.

The word " bishop," as used by German Protestants, has nothing to do with the Catholic episcopate. There are no bishops in our sense of the word in Protestant Germany. (Sweden is the only Lutheran country in which the Apostolic succession has been preserved). " Bishop " in the German Protestant sense is simply a convenient word for a superior minister, formerly called by the Lutherans " Superintendent-General." The idea of the bishops as a separate order with apostolic authority is entirely outside the German Protestant range of conceptions.

The " bishops " of the opposition have been crushed ; but the Pastors' Emergency

League, which contains all that is strongest both intellectually and spiritually in German Protestantism, remains defiant. These men, who are risking their careers and perhaps their lives for what they believe to be true, are not opposed to the present régime in politics. Their protest is directed against the denial of the Christian principle that in Christ there is neither Jew nor Greek, that men of all races are one in Christ, and against interference with Evangelical truth and freedom.

At the same time we must not confuse the party of Reichsbischof Müller, the "German Christians," with a set of people with a similar name headed by Count Reventlow, who reject the Christian religion and desire to substitute for it a modern version of Teutonic paganism. These people are not Christians, and are demanding the establishment of a "third religion" (besides Catholicism and Protestantism). Reichsbischof Müller and his party are Christians, but Christians whose programme is in some points contrary to the teaching of the New Testament.

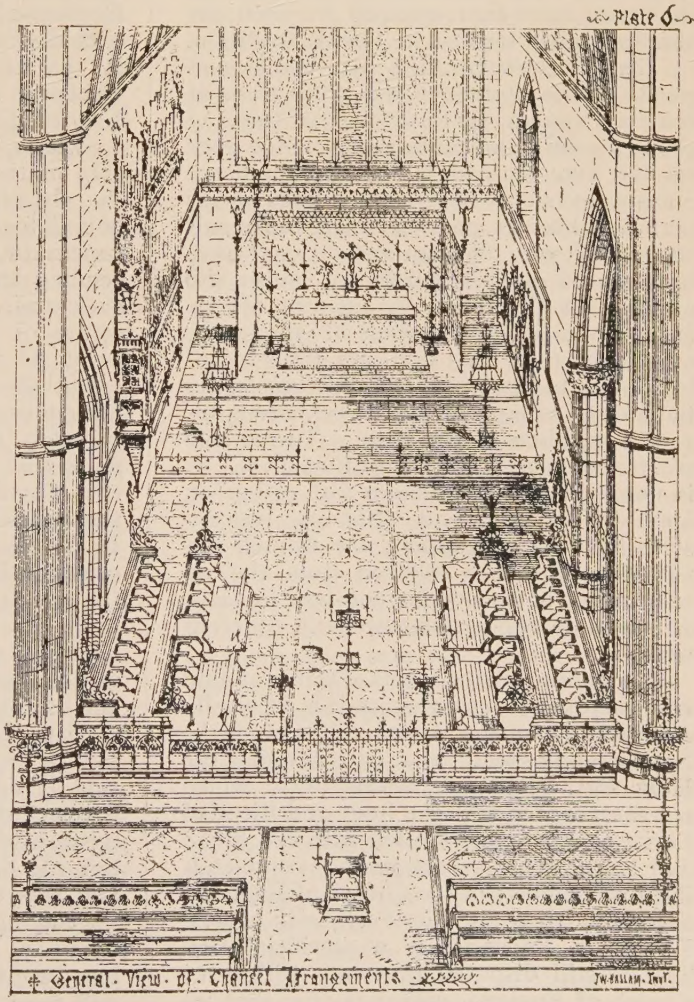
The crisis affects Germany only. The Lutheran churches of Scandinavia have nothing at all to do with it. But nevertheless the issue of it is of the greatest importance for all Christendom. The victory of a pagan nationalism in Germany would be a great disaster; the revival in Lutheran Christianity of belief in the Divine character of the Church would be an equally great cause for hope.

C. B. Moss.

On page 24 of our Summer number, 1933, reference was made to the *Directorium Anglicanum* by J. Purchas, first published in 1858.

Our illustration (taken from the first edition) shows clearly that Mr. Purchas did not appeal to Roman practices. Except for the gradine, the position of the standard lights and a few other details, such as the omission of returned stall and a screen, this illustration might have come from the latest Alcuin Club *Directory*. Mr. Purchas was minister of St. James, Brighton, from 1866 to 1872, but we do not know how far he was able to put this scheme into practice. Indeed, Mr. Comper's design for Cantley (Yorks) in 1895 is commonly regarded as the first instance of the revived adoption of Riddle posts in this country.

Plate 6



AN IDEAL CHANCEL, 1858.

(This block has been kindly lent by the Southern Counties Publishing and Advertising Co.)

THE PARISH EUCHARIST.

Every Christian who has meditated upon the mysteries of the gospels and of our Lord's earthly life has lived over again that scene which took place nearly two thousand years ago, when the small band of disciples, gathered together in an upper-room at Jerusalem, received from their Lord His dying command, "Do this in remembrance of Me." At first sight this command appears so simple that the tiniest child could both execute it and understand it. The very simplest mind can grasp that our souls are fed with Christ's Body and Blood, as our bodies are fed with bread and wine; and though the Sacrificial nature of the rite does not make itself readily apparent to people at the present day, this too would doubtless have been grasped by even the simplest mind trained in Jewish tradition.

Despite, however, the marvellous simplicity of the rite which was given to us at the Last Supper, we find when we begin to probe its full significance that it is too deep for the human mind fully to comprehend. Some aspects of it have loomed large at one period, others at another, with the result that very different interpretations have been placed on this apparently simple rite at different times and in different places. Moreover, it is characteristic of Our Lord's commands that they were not intended as legislation to meet particular circumstances but rather as great ideals to be striven for by the members of His Body. This is true of His command about the Eucharist. It is not a liturgical direction but rather an ideal of worship, and although His instructions are so explicit, the Church has not therefore been relieved from the responsibility of discovering how best to adapt His ideal to her varying needs in different ages.

Now of the many aspects of this profound rite, there are three on which it is especially necessary to dwell. There is first of all the *Sacramental* aspect; that is to say that the Holy Eucharist is a Sacrament in which our souls are fed with the Body and Blood of Christ as our bodies are fed with the bread and wine. This aspect readily commends itself to members of the Church of England. Secondly, there is the *Sacrificial* aspect. The Holy Eucharist is a sacrificial rite. This is still disputed by many within the Church of England, and it is true that we cannot rightly hold any view of the Holy Eucharist as *per se* a Sacrifice or as involving any further immolation of the Lamb of God. But we may hold the view of the Holy Eucharist as a memorial Sacrifice, a representation and a pleading of the One Immortal Sacrifice offered on Calvary and consummated in heaven. This is the view of Thomas Aquinas; it was also stated to be the teaching of the Church of England in the Archbishops' answer to the Papal Bull *Apostolicae Curae*; and it is a view, as Dr. Hicks in *The Fulness of Sacrifice* has demonstrated, in which the whole of Christendom could be reconciled.

Lastly, there is a third main aspect of the Holy Eucharist, which has fallen very much into the background. The Holy Eucharist is something intimately bound up with the Church. The nature of the Church is the nature of the Eucharist. The Eucharist is the centre of the Church's life. Now the Church, at any rate in ideal, is the "ecclesia," the "called out," the fellowship of the holy and elect people of God, sharply distinguished from the world and bound together in an intense and wholly supernatural bond of fellowship, transcending anything else which the world has ever seen. And the Holy Eucharist is the centre of this fellowship and the rallying point of the faithful. The Eucharist is essentially a corporate act. The Church has never permitted individuals to celebrate privately in their houses or regarded such an act as valid. She has demanded that the Eucharist should be celebrated by the official representative of the Church. It is the corporate act first of the congregation and secondly of the whole Church as represented by the congregation. It is a corporate pleading of the Holy Sacrifice and therefore a united act of worship and it culminates in a corporate act of communion in which each member receives the Life of Christ not as an individual but as a member of the Body of Christ and side by side with the other members. The Sacrament of Communion is not the transmission of life from one body to another, but the out-flowing of life from the Head and Heart of the body to all its members.

Having regard then to these three dominant aspects of the Eucharist, we may now try to indicate what form of service will most nearly approach the ideal given to us by Our Blessed Lord. Such a service

will be a corporate act at which every member of the congregation will be present, and in which every member of the congregation will take his part. The Sacrificial aspect of the rite will be fully recognized and the service will therefore be a united act of worship. At the climax of this act of worship every member will draw near to the altar to communicate together. And the whole service will be pervaded by that sense of joyous fellowship which rings out in the early Christian writings.

But although such a service approximates most closely to the ideal which Our Lord has given us, yet in point of fact it has very rarely existed since the " pure age " of the Church.

One reason for this is that the nature of the Church changed at any rate outwardly. With the conversion of Constantine, Christianity became a popular religion, and, since the spiritual experience was less, the old supernatural fellowship became weakened, and this was bound to have its repercussion on the Liturgy. Not only was the note of fellowship weakened, but there set in a decline in the number of Communicants, which reached its worst point in the mediaeval period, when the average layman communicated only at Easter, and then not necessarily during Mass. Regrettable as this state of affairs may sound, it is at least arguable that it was a lesser evil than the profanation of the Sacrament which would have resulted if Communion had remained a normal feature of public worship in an age when many who attended church were only nominal Christians.

The attempt on the part of our reformers to bring about a better state of affairs proved to be a failure, at any rate in their own day, and in this also one is tempted to see the hand of God over-ruling evil since a general Communion at the public service in days when Church attendance was compulsory would have involved grave risk of widespread profanation of the Sacrament.

There is another factor also which in this country has hindered the realization of the ideal Eucharist. This is the fact that in past years the mind of the people has become so centred on the Sacramental aspect that it has proved almost impossible to make them realize the Sacrificial character of the rite except by means of a service at which there are few or no communicants. It is for this reason that I have never been able to condemn the typical Sung Eucharist at 11.0 a.m., although it falls short of the ideal. It is my own personal opinion that such a service was a necessary stage in the recovery of the true balance of the rite, and that it has done more than anything else could have done to help English people to recover the lost art of worship.

At the same time we cannot be content with the arrangement which holds the two fundamental aspects of the service rigidly apart in two different services. The " early service " is unsatisfactory because, in the vast majority of parishes, it has never been regarded as a corporate act of worship, and consequently it does not present Communion in its proper setting as the climax of an act of worship nor as an essentially corporate act. Many who make their Communion at an early service feel that they have done their duty at any rate for the morning, and consequently never see the Eucharist celebrated as a corporate act of worship; and the lack of any real conception of worship, together with the exaggeratedly personal view of Communion, produces an unpleasantly individualistic religion. Equally the ordinary Sung Eucharist is unsatisfactory. There are cogent objections to permitting Communions at such a service except in special cases, but a service in which Communion is practically forbidden, though, as I believe, legitimate (as a concession to circumstances), can hardly claim to be the service Our Lord gave us. Moreover, in days when people regard it as difficult to go to Church even once in a day, those who habitually attend the Sung Eucharist tend to become infrequent Communicants. Not only so, but since the service fails to culminate in a corporate act of Communion it does not produce the full sense of fellowship, and in big churches there is a risk of it becoming the service of the religious dilettante who goes to church for elaborate music and ornate ceremonial.

In consequence of all this many of the most progressive amongst us are asking the question whether we cannot make a move which will bring us closer to Our Lord's ideal. We have taught our people both aspects of the Eucharist separately; can we not now put them together in one service, and by doing so recover also the note of fellowship which has been for so long lacking amongst Christ's people ?

In answer to this it is worth noticing that many of the difficulties in the way of such a service have ceased to exist. Chris-

tianity has very largely ceased to be a popular religion. In fact it is not unlikely that the Church will once again become a small band of bitterly persecuted people in a hostile world. Consequently the dangers attending the introduction of Communion into the public service is much reduced. Then, too, the work of the Catholic revival has done much to recover the Sacrificial aspect of the Eucharist. There is no longer the same danger of its becoming swamped by the Sacramental aspect in parishes where an ordinary Sung Eucharist has become established. In other parishes there is an element of hope in the otherwise regrettable fact that owing to the lapse from Church of the older generation, young people do not learn religion from their homes ; since they come to it with fresh minds, and a priest who has gathered round him a band of young people can train them up from the beginning with more balanced conceptions. All these features of present-day Church life make the time specially propitious for a recovery of the ideal of the Eucharist as it existed in the early Church.

What practical steps then can be taken in an ordinary parish towards the introduction of a Communicating Sung Eucharist, or as it is often called a parish Eucharist ?

The main requisite is that the service really should be a Sung Eucharist and not a musical Communion Service. I mean by that that it should be recognized as a corporate act of the congregation and not regarded as an "early service" with incidental music thrown in. The difference may not be tangible, but it is very real. Since worship is the mainspring of religion the service will fail altogether if it fails to be worshipful. Moreover, Catholics of the more advanced type are ready enough to scent disguised Protestantism in the movement towards a communicating Sung Eucharist, and we shall not win the confidence of those who have striven for the restoration of Catholic worship unless we can show that our service is a real act of worship.

For this reason I consider one of the two following pre-requisites to be essential before a communicating Sung Eucharist can be successfully introduced to an English congregation. Either the congregation must be already accustomed to a Sung Eucharist of the ordinary type and so be able to make the Liturgy an act of worship, or else the priest must have the backing of a substantial proportion of young folk who come to the service with fresh minds and can be trained up from the beginning on right lines. If neither of these pre-requisites is present, any attempt at a parish Eucharist will be in grave danger of ending in a musical Communion service.

I am not prepared to admit that a parish Eucharist cannot be applied to any parish, but the most promising field is the type of district, common on the periphery of our larger towns, which is inhabited almost exclusively by artisans of the sort who have received a fairly good technical education and who are engaged in skilled work. The younger members of this class, whatever their faults, are thinking for themselves and are coming forward into things in a way that is not typical of any other social class, and a priest who knows how to win the confidence of these people will find ideal material for the nucleus of his parish Eucharist.

Then as to time : it may be said at once that a general Communion cannot be satisfactorily introduced into an existing Sung Eucharist in the mid-morning, if only for the reason that people are not accustomed to fast to this late hour, and we have no right to disregard the Catholic tradition of fasting Communion. Equally I am convinced it is not as a rule satisfactory to work up an ordinary 8.0 o'clock celebration into a parish Eucharist. The 8.0 o'clock celebration has been regarded for so long as an occasion for a purely individualistic act of Communion that it is very difficult to convert it into a real act of corporate worship. A parish Eucharist should usually be a fresh departure. In the early Church men and women were prepared to get up very early in the morning in order that they might all meet together even if they had to go to work. Nowadays our sense of fellowship is not so strong as to cause us to take such heroic measures, and however much the will is present, it is really necessary in these busy days that ordinary working people should have one morning in bed. The best time for the parish Eucharist in most parishes will be 9.0, 9.15 or 9.30. This will allow people a reasonable extra amount of time in bed while at the same time it is not too late for them to come fasting. It allows the mother of the family to get back in time to cook the Sunday dinner. It allows those who wish to do so to go out for the rest of the day, and I think we must

grant that those who have no leisure in the week are entitled to go out on Sundays, while for those who so self-sacrificingly give their time to Sunday-school teaching in the afternoon and perhaps come to Evensong in the evening, a little leisure in the late morning is not only legitimate but desirable. Of course under modern conditions no one time will suit everybody, and earlier Celebrations will probably be necessary for those who could not possibly get to the parish Eucharist and for those unadaptable persons who cannot accustom themselves to making their Communion at a sung service, and a later celebration may perhaps be necessary for the aged and infirm, but the parish Eucharist can become and in many places has become the gathering-place of a majority of the congregation.

The question as to how to introduce a parish Eucharist is one that must be left to the priest concerned. Some priests may be able to substitute it directly for the existing 11.0 o'clock service. Others may find it necessary to have both a parish Eucharist and 11.0 o'clock Matins or Sung Eucharist for some time, until by persistent teaching the parish Eucharist wins its way. All changes in a parish are difficult and require tact, and above all careful and sympathetic teaching. But the experience of several incumbents shows that the successful introduction of a parish Eucharist is by no means impossible.

Two further questions remain. What are its advantages ? and what are its drawbacks? Apart from any advantages the parish Eucharist is right because it is right in principle, but it is not to be supposed that loyalty to the Master will bring no blessing. The greatest blessing will be a gain in the fellowship of the congregation. Fellowship begins in the common sharing of spiritual truths, but it is cemented and developed at the Altar. In consequence of this fellowship, provided the congregation does not become a clique, there will be a growth in the communicant congregation. The world is looking for real fellowship, and when people find it they will enter into it.

Clergy are pathetically anxious nowadays to fill their churches by assiduous visiting and flourishing Sunday-schools as if some peculiar blessing would come to people merely from entering a building. If only clergy thought of getting people into a fellowship instead of a building and to that end made a real, spiritual fellowship of their existing congregation, the growth of the kingdom of God would be quicker and surer. A body grows by its own inherent power of growth, and if the Body of Christ is really a body it cannot help growing, and growing on sound lines, not by mass movements and sudden excitements, but slowly, steadily and healthily. Moreover the problem of holding confirmation candidates will be solved, or at any rate much mitigated. I have said that the ideal is that all should communicate, but of course I except the unconfirmed who should be present without communicating. A child naturally longs to take its part in the activities of its adult friends and relatives, and a child who sees the adult members of the congregation going up to the Altar longs for the day when it shall be privileged to go with them. This does not occur at a service where there are few or no communicants. In addition to this, it must be extremely difficult for any child to persevere in regular Communion if he has to drag himself from bed in the midst of an unsympathetic family and go to a typical "early service" where he is but one in a number of individuals (and our early services are often very individualistic). When, however, he is a member of a fellowship he is encouraged to take his place in it Sunday by Sunday. I have actually known a parish or rather district Eucharist which was so loved by the young folk that the parents sometimes threatened to keep them away as a punishment ! Communions will become more frequent too ; in these days when so few go to church twice in a morning, it is very difficult to get Confirmation candidates to attend the late Sung Eucharist regularly and also to go frequently to the early service. When however Communion is given at the ordinary Sunday service the candidate is encouraged to receive weekly and the practice of the early Church can be recovered.

And what of the dangers and drawbacks ? Admittedly they exist. Anything in this world without its dangers would be too good to be true. I cannot say that I am much impressed with the taunt that it is the lazy man's service. I have already expressed the opinion that a lie-in on Sunday mornings is legitimate for hard-worked people, and I see no special sanctity in the hour of 8.0 a.m. As a matter of fact where an 11.0 o'clock Eucharist prevails so many people do not come to church till 11.0 on three out of the four Sundays of the month, that weekly

attendance at 9.30 would actually inculcate better habits. Another charge brought against the parish Eucharist is that it leads to the secularization of the rest of Sunday. But those who have no leisure during the week really need considerable freedom on Sunday; there are so many who do not come to Church at all that the great thing is to stand for the observance of the Church's rule of the Lord's Service on the Lord's day, and where that is secured the main point has been gained. Those from whom more can fairly be demanded can be led to put the rest of their Sundays to good use. The growth in fellowship will lead to a growth in the spirit of self-sacrifice, in a readiness to give oneself for the sake of the body; and when the parish Eucharist is established members of the congregation will offer themselves more readily for work in the Sunday-school in the afternoon. Many too will desire to gather together again in God's house for the evening service. It is often said that those who communicate at a parish Eucharist as late, perhaps, as 9.0 o'clock do not come fasting. This is a difficult charge to rebut for it is difficult to obtain direct evidence as to people's private habits, but where fasting is carefully taught it will, I believe, be faithfully observed by the majority. Some may perhaps take food before coming, but the same may be said of an 8.0 o'clock celebration. It will help in the observance of the fast if a congregational breakfast is provided immediately after the Eucharist and this will be found most helpful as a means of allowing the members to develop in social intercourse that fellowship which has its root in things spiritual. The worst danger of a parish Eucharist is that, since many will come to join in public worship and will make their Communion with the others as a matter of course, some may Communicate casually and without adequate preparation. This may of course happen to a certain extent; it is impossible to guard against all dangers by any system. But the danger is not great. 9.0 to 9.30 is an unusual hour for public worship and the purely conventional person, the Christian who has got into a rut, is not present. No one can say what would happen if Christianity once more became popular and 9.0 or 9.30 became the popular hour of service. That is a hedge I prefer to jump when we come to it. Perhaps Christianity never will become popular again. Ignatius said that Christianity was a thing of power when it was hated by the world and history has proved his saying true.

No objection that can possibly be brought is sufficient to out-weigh the gain to Christian fellowship. That is the crying need. We have forgotten that the Church is a spiritual fellowship and turned it into an emporium for the provision of spiritual requisites. The kingdom of God will not come till the Church stands forth once more as the Body of Christ and her members are seen as a joyful fellowship centred round God's Altar and knit together in supernatural Communion in the eternal pleading of the Blood of the Lamb and the participation of the Bread of Heaven.

J. R. Simpson.

PUBLIC BAPTISM.

A few years ago an excellent book on Pastoral Theology was published, entitled *Feed my Sheep*, containing essays on various pastoral subjects by different Anglo-Catholic writers. Now it is significant that though this book deals with such practical subjects as the pastoral training of children, preaching, visiting, confession and Holy Communion, Holy Baptism is not dealt with at all and is hardly even mentioned. It is not of course that Anglo-Catholics do not believe in the importance of Holy Baptism; it is rather that, in our effort to restore the one Gospel Sacrament to its rightful place in the life of the Church, we have forgotten that all is not well with the other.

It is true that the Church Revival has already done much to raise the place of the Sacrament of Baptism in the life of the Church, as a glance at the past will show, but we cannot yet be satisfied.

In the early Church and so long as most of the candidates were adults Holy Baptism was an impressive public ceremony. But by the Middle Ages it had for the most part come to be administered as we know it to-day; the infant being brought to church and baptized in the presence of a small company of friends and relations.

A noble effort was made at the Reformation to restore the more primitive and Catholic form of a really *public* Baptism, and for this reason Baptism was ordered to be administered (except in emergency) before the last canticle at Matins or Even-

song, when a large congregation would be assembled. We are not certain to what extent this arrangement became the normal usage in the Church of England after the Elizabethan settlement. In 1632 George Herbert wrote of the country parson that "At baptisme, being himselfe in white, he requires the presence of all and baptizeth not willingly but on Sundayes and greate dayes;" but we can only infer that the "presence of all" means at Public Prayer.

At the time of the Commonwealth public Baptism in church fell into almost total disuse, and private Baptism became the rule. This was partly due to the fact that the Puritans objected to the sign of the Cross and to godparents, both of which could be dispensed with in the service of private Baptism. But even loyal churchmen were compelled to allow private Baptism so long as the Prayerbook was proscribed—"out of necessity" as Evelyn puts it, "during the rebellion and persecution of the clergy in our late civil war."

Another cause of the practice of private Baptism was the desire to have children baptised within a few hours of birth.

Once private Baptism had become an accepted custom it was extremely difficult to change it. After the Restoration many good churchmen protested against it and serious efforts were made to restore obedience to the Prayerbook's rubric which ordered a public service in church "upon Sundays and other holy days when the most number of people come together."

For example, Bishop Turner wrote in his Directions to his clergy (1686): "I must also insist and enjoin you to insist from this time forward upon the rubric for bringing children to public baptism in your church." And a few years later when John Evelyn had the opportunity of talking over Church matters with the Archbishop of Canterbury he urged that "the baptizing in private houses without necessity might be reformed."

But in 1724 private Baptism was still prevalent when Wheatley wrote his *Rationale*. For thus he argued: "What is the end of that sacred ordinance [*i.e.* Holy Baptism] but to initiate the person into the *Church* of Christ and to entitle him to the privileges of it? And where can there be a better representation of that society than in a congregation assembled . . . for the worship of God? How then can all this be done in confusion and precipitance, without any timely notice or preparation, in private, in the corner of a bedchamber, parlour or kitchen . . . and there perhaps out of a basin or pipkin, a teacup or punch-bowl, and in the presence of only two or three or scarce so many as may be called a congregation?"

"The ordinance is certainly *public*; public in the nature and end of it, and therefore such ought the celebration of it to be; the neglect whereof is the less excusable, because it is so easily remedied."

This neglect, however, was not so easily remedied and until the influence of the Oxford Movement was felt it was quite common for Baptisms to be performed in the houses of the parents. If the father was a labourer he would invite the farmer for whom he worked to come, bring a bottle of gin and sit over the fire with the parson, so soon as the ceremony was over. At a farmhouse, the table was laid with spirits, tumblers, pipes and a pack of cards; and so soon as the child was baptized, the farmer with his two friends and the rector sat down and made a night of it. Amongst the gentry it was usually a more seemly family function in the drawing room, but the difference was more social than religious. Some leading families possessed their own christening bowls (monteiths) of silver in which succeeding generations were baptized. Baptism had thus largely become a private rite of the family, even when it was administered (as it often was) in the church.

Within the last hundred years a great change has come about in this respect, and it is due very largely to the influence of the Oxford Movement. For everywhere to-day, the Baptism Service is held in church (except in genuine emergency) and the child is christened at the font. This has become the recognized custom for all, and there is no trace even among those to whom Baptism is little more than a social convention that it should be otherwise.

Greater care, too, about sponsors is taken to-day, even than was the case a generation or two ago.

Yet the purpose of this article is to remind our readers that we have still further to go before the Sacrament of Baptism can be said to have its rightful place in the life of the Church.

Canon Mozley recently reminded us that the Tractarians laid the greatest stress on Holy Baptism, and the first controversies that arose from the Oxford Movement were

on the theology of Baptism. Since those early days, the Eucharist has been emphasized almost to the neglect of Baptism.

Similarly in the restoration of our churches, the Altar has received far more attention than the Font. Though it is now unthinkable that the Altar table should be used as a place for hats and coats, in many churches the Font is still treated thus irreverently.

As churchmen, therefore, we cannot allow that the work of the Catholic Revival is completed. It has not yet penetrated into every sphere of the Church's life. Even in the most conspicuously Catholic parish, Catholicism in the large sense is not yet fully worked out. The revival has been a breaking in of all sorts of new ways of life and thought, and as yet they are not adequately related to each other.

Perhaps we have been too ready to accept modern Roman Catholic practice as the ideal and been content, however unconsciously, to limit our vision in consequence. For example, the Roman Catholic Mass has largely lost its congregational element and it has also lost the communion of the people, both of which are an integral part of the full Eucharistic worship; therefore it cannot be taken as our sole model. Similarly, the Roman Catholic administration of Baptism is like ours in being no longer congregational; so that as regards the two Gospel Sacraments, Rome cannot be our *ideal of a Christian Church.*

Nor must we aim merely at the restoration of the Sarum Use, for in this respect the Mediaeval Church of England was little different from the modern Roman Catholic. The English Use is an attempt to restore a more complete, more truly Catholic, order of worship. For just as the essence of the truly Catholic type of Eucharist is *both* a presentation and a pleading before God of the Sacrifice of Christ "that bought us once for all on Calvary's Tree," and *also* a uniting of the worshippers by Communion in that Offering as one fellowship, the very Body of Christ; so the essence of the truly Catholic type of Holy Baptism is a death unto sin and a new birth unto righteousness for the individual soul *because* by initiation into Christ's Body, the Church, the newly-baptized comes at that moment into a new personal relationship with Our Lord. In other words, as we strive to bring the two aspects of the Eucharist, the sacrificial and the sacramental, into one act of worship, "the Parish Eucharist"; so we must strive to restore the two aspects of Holy Baptism, the Sacramental and the Communal into one "Public Baptism."

Let us consider, then, some of the practical things that we should aim at if we are to restore Holy Baptism to its rightful place in the life of the Church.

First of all we should turn our attention to the arrangement of the church. At the east end of our church stands the Altar, furnished with hangings and ornaments and treated with all due reverence and care; by its very appearance and our attitude to it, bearing silent witness to our Church's faith in the sacredness of the Eucharist. At the west end should stand the Font raised on steps in a central position with a great canopy or other adornment, so that it stands out as a second focal point of the church. Thus as the Altar dominates the east end, the Font should dominate the west, and in its way bear silent witness to the Church's faith in the sacredness of Holy Baptism. Too often the Font is bare and neglected, sometimes it is pushed away to one side in a so-called "baptistery" and thus by its very position proclaims to all the neglect of public Baptism in the Church to-day.

Why should not the Font have its two standard candles like the Altar and be decorated with crocks of flowers? It might even be worth experimenting with the use of hangings about the Font.

Then as to the service itself; the rubric orders that *Baptism should not be administered but upon Sundays and other holy days when the most number of people come together.* Public Baptism in other words should be the normal custom for the Church, and only "if necessity so require" should children be baptized upon any other day and outside the public service.

Too long have we acquiesced in the disregard of this rubric. A public Baptism in the Church of England is still an unusual and impressive sight. In some churches an attempt is made to encourage the children of the Sunday School to be present at a Baptism, but even this is inadequate. It is as much the concern of the adult members of the Church, who it is that is being admitted into their fellowship. As we have said, the Oxford Movement has brought Baptism back into church, but it has still further work to do—it has to restore the

Catholic and Prayer-book rite of *Public Baptism.*

Surely this should be one of the first objects of a society that sets out to promote the Catholic Faith as it is presented to us in the Book of Common Prayer, and that appeals to churchmen to obey loyally the rites and ceremonies of their own Church. As long as we acquiesce in the practice of semi-private Baptisms as the normal, have we any right to protest at the disregard of Prayerbook rubrics and customs by other Anglo Catholics?

For this rubric is not demanding something of minor importance or of a temporary nature, it is inserted for the express purpose of giving full significance and integrity to the rite, of restoring to the Church of England what is primitive and Catholic. No wonder our theology is disproportioned when a rite that is so essentially communal has, contrary to the clearest possible orders of the Prayer-book, been allowed to become private and individualistic.

Having claimed that Holy Baptism should be normally administered as part of a public service, let us consider some of the difficulties that may arise when we attempt to put these principles into practice.

It might be said that in a small parish this arrangement seems perfectly practicable but in a large parish where there are many infants baptized in the course of the year, the frequent interpolation of Baptism in the public service would interfere with the normal course of worship.

However, even in the larger parishes to-day, there are seldom more than ten to fifteen Baptisms a month; so that it would be quite practicable to have one Baptism Service a month in the presence of the congregation instead of two or three a week. The congregation would then be present to witness and pray for the new members who were being admitted into the *Fellowship* of Christ's Church. Our present practice is, as it were, admitting children into the Church *by the back door*! And it is a practice that no missionary overseas would adopt for his converts.

Another practical difficulty is the length of the whole Service when a Baptism is interpolated into morning or evening prayer after the second lesson. The new Prayer-book allows some concessions but we do not consider that it deals with the matter adequately. It allows the omission of the introduction to Morning or Evening Prayer and if desired all that follows the second canticle. Unfortunately it does not really envisage public Baptism as the normal use and it even weakens the rubrical requirements for it. We suggest that the omission of some of the exhortations would be a great gain. The old and the new Order of Public Baptism contain five explanatory exhortations in the course of the service. These were important when the Service was unfamiliar and the doctrine of Baptism widely questioned. But if the people were familiar with the service and the congregation were present every time it was administered, the only exhortation necessary would be that addressed to the godparents at the end of the Service, and a short sentence to introduce the promises. Every action in the Eucharist is not explained in a short exhortation and we see no reason why it should be so in Holy Baptism. The omission of these four exhortations would incidentally assist in maintaining the right devotional atmosphere in the service.

One other omission seems necessary. Provision should have been made for the omission of the Apostles' Creed when the Baptismal Creed has already been used.

It seems that usually the best arrangement will be for Baptism to be administered at Evensong, a specially appropriate time being on the eves of the great festivals.

Before the service begins the Font standards should be lit and the Font made ready. A large white cloth might be used to cover it till the time of the Baptism. After the second lesson the priest should vest in cope and stole and process westward to the Font preceded by the crucifer, thurifer, taperers and clerk and followed by the choir. For this procession an appropriate hymn should be sung. The water should be at hand in a ewer and as soon as the procession has formed itself round the Font, the candidates and their sponsors are ready and all the congregation turned westward, the clerk should pour the water in the Font.

It is a pity that Baptism by immersion has practically dropped out amongst us in this country. The Prayer-book clearly expects it for all but the weakly child. At least let us have plenty of water in the font and pour it freely on the child.

After the Baptism is over, the procession should return to the choir singing the *Nunc Dimittis* and then Evensong be continued.

We are tempted to suggest here other ceremonial enrichments. The Copts, for example, have a procession after Baptism in which the newly baptized child is carried through the congregation and we have heard of a similar custom in Normandy when the Baptism is public. We have also heard of a local custom in England for the reception and signing of the child to take place at the chancel steps. However, these additions are not rubrical, whereas the *public* Service of Baptism is.

It need hardly be necessary to add that in many churches a simpler form of procession would be adopted. The important thing is that the service should be *public* and some ceremonial should be used to add to the solemnity of the rite.

Finally, let us refer to two conditions which the Church explicitly and implicitly requires before it can consent to Infant Baptism. The first is the necessity of sponsors. The clergy are now stricter about this and it has become normal for some sponsors to stand. Yet greater care is needed to see that the sponsors chosen are suitable. They should be members of the Church willing to stand out before all and accept the responsibility of sponsorship as representatives of the worshipping community.

The prime care for the upbringing of the child lies naturally with the parents and it is often difficult for godparents to interfere. Godparents, therefore, will be in actual fact primarily people who are willing to vouch for the goodwill of the parents in their duty of bringing their child up as a practising Christian.

The second condition is that the child will be brought to the Bishop to be confirmed by him. Confirmation is but the second half of Baptism, and every Baptism must be a first step which is to lead up directly to Confirmation and Communion. The theology of Infant Baptism is difficult when we isolate the rite from the Fellowship of the Church and from the slow leading on to Confirmation and Communion ; it is full of rich meaning and significance as long as we keep clear this relationship. And one of the strongest ways we Churchmen have of teaching this relationship lies in the obedience to the rubric of the Book of Common Prayer that *Baptism should not be administered but upon Sundays and other holydays when he most number of people come together.*

E.G.B.

CORRESPONDENCE.

The Use of the Stole.

To the Editor of the *English Catholic.*

Sir,—With reference to the article entitled "Ritualism," in your issue of Summer, 1933, I wish to enquire more fully into the use of the Stole with the surplice (p. 23).

It is difficult to see why a beginning was made with this particular ornament, for the Ornaments Rubric, while not excluding this Use for baptism and the lesser sacraments, emphasises the Mass vestments, while a study of pre-Reformation effigies in our churches, which constitute the most accessible source of information, would have had the same tendency, or, alternatively, might have suggested the use of the almuce and cope with the surplice.

It is, I believe, useless to appeal to Anglican tradition in the 17th and 18th centuries for the use of the stole with the surplice, for I know of no single post-Reformation instance of it either in literature or in sepulchral effigies. On the other hand, there is ample precedent for the surplice and cope.

It has been suggested to me that the stole was adopted on the ground that it was considered to be a badge of the priestly office (and of the diaconate) by the early ecclesiologists, who reached this conclusion from the study of the East as well as the West, and this view has much to recommend it.

I myself believe that it is more likely that it resulted from visits to the Continent, where the Roman clergy were to be seen thus attired for the appropriate sacraments, whence its use was ignorantly extended to Mattins and Evensong. I should be glad to hear of any further evidence which might settle the problem.

Yours, etc.,
G. H. S. Bushnell.

The Ethics of Rubrical Obedience.

To the Editor of the *English Catholic.*

Sir,—I have not yet read in the official organ of any "Temperance" Society a Leading Article written to advocate the practice of habitual alcoholic intoxication.

If and when I do—but not till then—I shall be as much astonished as I have been to read in the official organ of the *Anglican Society* a Leading Article written to advocate the practice of habitual rubrical disobedience.

I shall not attempt here to answer to Dr. Hill's arguments. I maintain emphatically that the columns of the *English Catholic* are not a Forum in which the opinions Dr. Hill has expressed can be regarded as open to debate.

I am writing to protest against the use of the *English Catholic* for the encouragement of precisely that lawlessness which the *Anglican Society* exists to restrain.

I believe that in this protest I have the support of all the members of the *Anglican Society* who understand its principles and its objective. If in this confidence I am mistaken, then I have, myself, no place in the Society.

I am, yours faithfully,
W. H. Walter Williams.

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